

In the Latter Days, the sun shall rise from the West (The Holy Prophet Muhammad (sa))



Inauguration of the Fath-e-Azeem Mosque  
Friday Sermon delivered by Hazrat Mirza Masroor  
Ahmad, Khalifatul-Masih V (aba)

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Prayer duel between Hazrat Mirza Ghulam Ahmad (as)  
and Alexander Dowie and human rights violations in  
Pakistan against Ahmadiyya Muslim Community  
Dr. Katrina Lantos

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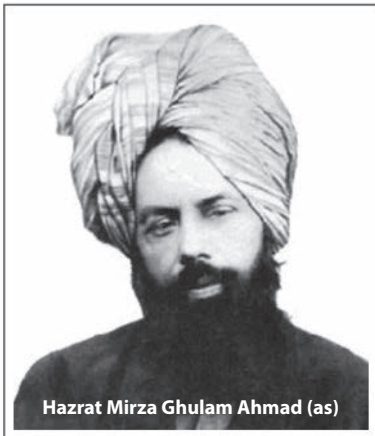
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## The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA  
MUSLIM COMMUNITY

*United States of America*

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

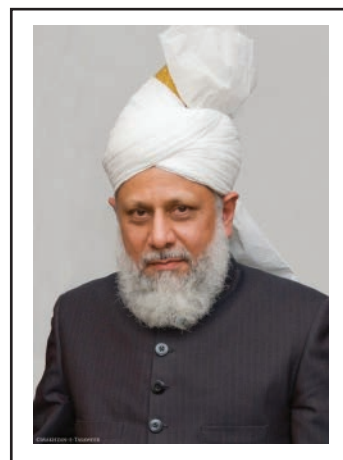
Hazrat Ahmad (as) proclaimed in the commentary of the Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path." The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

"There is no compulsion in religion" (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V or Fifth Successor of the Promised Messiah (as).

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Hazrat Mirza Masroor Ahmad,  
Khalifatul-Masih V (aba)

# The Muslim Sunrise

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The Muslim Sunrise

The Muslim Sunrise is published by the Ahmadiyya Muslim Community USA, under the auspices of US Ameer (National President), Dr. Mirza Maghfoor Ahmad

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In 1920, the first Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest-running Muslim publication in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The *Muslim Sunrise* welcomes letters to the Editor, questions, and submissions.

Email us at [contact@muslimsunrise.com](mailto:contact@muslimsunrise.com) or go online to [www.MuslimSunrise.com](http://www.MuslimSunrise.com)



## Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)  
as: 'Alaihis-Salam (may peace be upon him)  
ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)  
rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)  
aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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Muslims follow the name of God's prophets with the prayer 'Alaihis-Salam or 'may peace be upon him,' and for the Holy Prophet Muhammad, Sallallahu 'Alaihi Wa Sallam or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by Radiyallahu 'Anhu/a or 'may God be pleased with him/her.' While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

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# FROM THE HOLY QUR'AN



He alone can keep the Mosques of Allah in a good and flourishing condition who believes in Allah, and the Last Day, and observes Prayer, and pays the Zakat, and fears none but Allah; so these it is who may be among those who reach the goal.

Chapter 9, Verse 18

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۚ فَعَسَى  
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ۝١٨

## SAYING OF PROPHET MUHAMMAD (sa)

Uthman Bin 'Affan heard  
Allah's Messenger (sa) as saying:

"He who builds a mosque for Allah,  
Allah would build for him (a house)  
in Paradise like it"

Sahih Muslim 533d (<https://sunnah.com/muslim:533d>)



# EDITION

## NOVEMBER 2022

True men of God are ultimately always triumphant. One of the major signs of the truthfulness of a prophet is the support he is given by Allah. He is granted superiority over all his opponents and Allah the Almighty establishes his truth in many ways.

The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (as) offered countless powerful prayers that were answered and proved his truthfulness. In this special issue of the "Muslim Sunrise" we present a detailed account of the historical events that began with the founding of Alexander Dowie's Christian Catholic Church in 1896 and culminated in the 2022 inauguration of an Ahmadiyya Muslim Mosque, all in the city of Zion, IL.

There is no better way to preview the content of this special issue than in the words of Hazrat Mirza Ghulam Ahmad (as) himself:

"There was a person named [John Alexander] Dowie, living in America. He claimed to be a Prophet. He was a bitter enemy of Islam and aspired that he would exterminate Islam. He believed Hazrat 'Isa to be God. I wrote to him, challenging him to a mubahalah [prayer duel] with me. With it, I also wrote that even if he did not accept the challenge, God would still destroy him. This prophecy was published in a number of American newspapers and also in our own English magazine. The end result of this prophecy was that he was dispossessed of property worth hundreds of thousands of rupees. He was utterly disgraced, and he was stricken with paralysis to the extent that now he cannot move a single step on his own. People carry him everywhere. According to the American doctors, he is beyond treatment and will probably die within a few months" (1).

The Promised Messiah (as) had tried diligently to reason with Dowie for a considerable time and only when the self-proclaimed "Elijah the Restorer" had surpassed all limits of decency in his attacks on Islam and on the Prophet of Islam (sa), did Hazrat Mirza Ghulam Ahmad (as) issue

a prayer challenge. As stated, countless powerful prayers offered by the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (as) were answered in his lifetime and proved his undeniable truthfulness. Where Dowie pooled up his strategy and strength to talk only of a war between Muslims and Christians, the true man of God's most effective weapon was peaceful prayer.

The enduring outcome of the Promised Messiah's (as) prayer can be seen in the fact that the first post-pandemic overseas trip undertaken by his fifth successor, his Holiness, Hazrat Mirza Masroor Ahmad (aba), was to the city of Zion, IL, to inaugurate the mosque (named Fath-e-Azeem, i.e., the Great Victory). Zion is the same city where Dowie established his church and embarked on his vehement anti-Islam crusade.

The following excerpts are taken from the diary of Abid Khan, a staff member of Hazrat Mirza Masroor Ahmad (aba) who regularly documents his own observations. He accompanied his Holiness during his recent trip to the U.S. He writes: "On 27 September 2022, Huzoor was interviewed at the Fath-e-Azeem Mosque. by journalist Emily Miller from the Religion News Service (RNS). The journalist first asked Huzoor why he deemed it 'important' to personally travel to Zion to inaugurate the Mosque. In response, Huzoor said: 'Wherever we open Mosques, the local communities (Jamaats) in that country ask me if it is possible for me to come and open the Mosque. In Germany, UK, and elsewhere, before Covid, I used to travel to open Mosques. However, here there is one special reason, as you will have seen from the exhibition that surrounds us.'

Huzoor continued: "When I open Mosques, I am able to meet the members of our community. It encourages them and enables me to advise them about the true purpose of Mosques. I advise them that we should not just celebrate the opening, rather we should remember that the purpose of our life, according to our belief and religion, is to worship Allah and our Mosques are built to fulfil this purpose. I remind them that they should not just be happy

that the construction of the Mosque is complete, rather they should realize and recognize the real purpose of their lives. In this way, they are encouraged, motivated and charged to change themselves and to recognize what their religious duties are.”

The journalist asked Huzoor about the name of the Mosque “Fath-e-Azeem” and what it meant. In reply, Huzoor said: “You see, Fath-e-Azeem means ‘the Great Victory’. If you look around this exhibition [displayed at the Mosque digitally and through artefacts to explain the history of the duel between the Promised Messiah and Alexander Dowie] you would learn how the prayer duel of the Messiah of Muhammad (sa) and the so-called Messiah (Dowie) started... It was not the victory of any (one) religion, it is the victory of telling the people who is the true man of God and that we should not use any abusive language against each other. We should respect all religions. This is the teaching of the Quran and this is what the Founder of the Ahmadiyya Muslim Community said. The main purpose of a human being is to worship Allah and so whatever your religion, you should practice according to that. However, you must not use filthy or abusive language against other people.”

The journalist asked Huzoor what he hoped people would learn from the story of Alexander Dowie. In reply, Huzoor said: “You see, our work is to convey the true message of Islam and the Holy Quran says that there is no compulsion in religion and that you cannot force anybody to change their religion – but that you should keep doing your work (Tabligh). Those who do not accept Islam, at least, they will realise what Islam’s teachings are – that it asks people to live together amicably and to discharge the duties they owe to one another.”

Huzoor continued: “The Founder of the Ahmadiyya Muslim Community stated the purpose of his coming is to bring the people of the world before Allah. He came to teach mankind why and how they should worship Allah. Secondly, he came to make people realise the duties they owe to each other – that people should respect one another and each other’s beliefs. This is what the Quran teaches, and this is what we firmly believe. This is what we practice and what we preach. So, these are things that we hope people will learn from the story.”

A few hours later, on 30 September 2022, Hazrat Khalifatul Masih V (aba) delivered an historic Friday Sermon to officially inaugurate the Fath-e-Azeem Mosque in Zion, Illinois.

As he spoke about the victory of the Promised Messiah (as) over Alexander Dowie, Huzoor said that the opening of the Mosque was not just a day of happiness and joy but ought to be a day of immense gratitude of Ahmadi Muslims to Allah the Almighty that He enabled such a great sign of the truth of the Promised Messiah (as) to be observed by the whole world. Most compellingly and emotionally, Huzoor said that the greatest ‘Fath-e-Azeem’ was of the Holy Prophet (sa) at the time of the Victory of Makkah. Huzoor said that after that victory, the Muslims did not rest or consider their duties fulfilled, rather their passion and efforts to practice and to spread the true teachings of Islam continued to increase. Huzoor reminded the members of the Jamaat that the Promised Messiah (as) did not come to convey his message to any single town or city, rather he was sent by Allah to spread Islam’s teachings to every nation and every corner of the world: “Indeed, this was a victory and a testament to the truthfulness of the Promised Messiah (as).”

This was also an authentication of the fact that God’s true servants are not annihilated through hateful opposition; in the end, He delivers His retribution as He wills. This constantly reminds followers of all faiths of the importance of the universal duty to God, to their fellow men, and of the unfailing importance of mutual respect, also encompassed within the Ahmadiyya Muslim Community’s motto of “Love for All, Hatred for None.”

## References:

1. Mirza Ghulam Ahmad, Haqiqatul Wahi, Page 274



# Inauguration of the Fath-e-Azeem Mosque

Friday Sermon delivered by  
Hazrat Mirza Masroor Ahmad,  
Khalifatul Masih V (aba)  
on September 30, 2022,

at Fath-e-Azeem Mosque,  
Zion, Illinois, USA



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After reciting tashahhud and ta'awwuz and Surah al-Fatihah, Hazrat Khalifatul Masih V (aba) said:

Today, you have all gathered here for the inauguration of the mosque in Zion. Allah the Almighty has granted Jamaat-e-Ahmadiyya USA the opportunity to build this mosque and in such a city which holds a special significance with regards to the history of the Jamaat. Two days ago, a journalist asked me why this mosque was of such significance. I mentioned to her that all the mosques hold great importance for us. She thought that perhaps I have only come especially for this mosque. I told her I have previously travelled to inaugurate other mosques as well. In any case, I told her that this mosque does have a special significance however, and that is owing to the fact that it has been built in a city which was established by an opponent of Islam. Those who have an interest in history, they will try and learn about the history and background of this city. However, apart from our Jamaat, no one knows about this city's history or about Dowie. Therefore, the Jamaat has set up an exhibition which sheds light on its history in relation to the Jamaat. Those who take a keen interest in this will be able to derive benefit to some extent from this exhibition. [The journalist] may even write an article tomorrow on this as well. In any case, as I mentioned, given the historical significance of this city, and the fact that there was a false claimant who used ill language against the Promised Messiah (as), and who then later died, and then for the Jamaat to be established here are all such aspects which will, and should, make every Ahmadi express their gratitude to Allah the Almighty.

In light of the instruction of the Holy Prophet (sa), we also express our gratitude to the people of this city. Despite the

fact that the council initially opposed the construction of the mosque and rejected the proposal, the people of this city stood in our support and compelled the council to permit us to build a mosque.

It is the guidance of the Holy Prophet (sa) that whoso is not grateful towards people, is not grateful to Allah the Almighty as well. (Jami' at-Tirmidhi, Abwab-ul-Bir wa al-Silah, Hadith 1954). In accordance with this guidance, we should express our gratitude to that Magnificent God, Who enabled us to build this mosque. As such, this is not merely a day to rejoice for us Ahmadis, but it is also a day to express our immense gratitude to God Who, along with the construction of this mosque, also manifested to us a living sign of the Imam of the age and the ardent Devotee (as) of the Holy Prophet (sa).

I will also mention a few aspects from the historical records of that time, which shed light on its significance, the truthfulness of the Promised Messiah (as) as well as the testimony of the people who acknowledged this sign. The more we express our gratitude, the greater the blessings of God Almighty will be bestowed upon us and the signs of the truthfulness of the Promised Messiah (as) will continue to be revealed to us. Hence, it is our expressing of gratitude that will make us a witness to the truthfulness of those signs. There is no doubt that Allah the Almighty has vouchsafed countless promises to the Promised Messiah (as) in relation to the progress of the Jamaat. Allah the Almighty has shown the progress of the Jamaat and will continue to show you its progress. However, we will only truly be able to witness and be part of this progress when we become grateful to Allah the Almighty, act in accordance with His commandments and fulfil the rights

we owe to Him. There are countless promises, which we have seen fulfilled during our lifetime. Allah the Almighty manifests the fulfilment of each of His promise at its appropriate time.

If this [mosque] is not a manifestation of the fulfilment of His promises then what is it? Today, Allah the Almighty enabled the Jamaat to build a mosque in the city belonging to a false claimant and an enemy of Islam, whose destruction had been prophesied by the Promised Messiah (as) 120 years ago after being informed by Allah the Almighty about it. Moreover, this opponent had announced that no Muslim would be able to enter the city until they had converted to Christianity. Thus, these are the works of Allah the Almighty. Allah the Almighty proved the falsehood and ultimately destroyed such an individual, who was extremely wealthy and held great worldly esteem. On the other hand, Allah the Almighty granted the means to propagate the claim of His appointed one – who came from a small village in Punjab, and whose claim was in relation to the rejuvenation of Islam – to reach 220 countries of the world. However, is this where our responsibility ends? Is it enough for us that we have built a mosque in a small city in America and that the Jama'at has made progress? Certainly not.

In fact, Allah the Almighty has made the entire world an arena for the Promised Messiah (as). We must bring small cities, large cities and entire countries into the servitude of the Holy Prophet (sa). Based on the means we have, this seems like a grand task, yet despite all of this, this duty has been entrusted to us and this too is a promise made by Allah the Almighty to the Promised Messiah (as). However, the Promised Messiah (as) has stated that all of this work being carried out is nothing but our humble efforts; along with this, what we truly require are prayers, for it is through prayer that this task can be achieved. Hence, we must always keep in mind this important aspect which is to focus on prayers. The very reason for building mosques is to allow people to gather for worship; so that they may present themselves before Allah the Almighty five times a day; so they become regular in the Friday prayers and so that amidst the attractions and pastimes of the world, they do not forget their worship. If we forsake our worship, then building this mosque will be nothing more than having built a physical structure. Although we will be telling the world that a mosque has been built here by the Muslims, our actions will not be of the standard in the sight of Allah the Almighty that can allow us to reap the blessings of this mosque or to be considered amongst the true helpers of the Promised Messiah (as). The Promised Messiah (as) has stated that one should become his helper through constant prayer in order to see the fulfilment of the

blessings of Allah the Almighty as swiftly as possible.

Hence, it is the duty of every one of us today to make worship a part of our lives in order for our prayers to reach the stage of acceptance. We must also inculcate the habit of prayer within our children as well. We must offer our prayers in the manner taught by Allah the Almighty. We must sincerely bow before Allah the Almighty and implore Him for further victories. How fortunate will those among us be, who attain all of this and then witness the blessings of Allah the Almighty raining down? If we elevate the standards of our prayers and give precedence to our faith over the world, then we will see the fulfilment of Allah the Almighty's promises to the Promised Messiah (as) within our lifetime. Therefore, we must give due attention towards our own conditions. Having come to these developed countries, do not become immersed in worldly endeavours. In the recent past, new asylum seekers have arrived here; do not become immersed in worldliness. Every mosque that is built here should bring about in us a new passion, zeal and connection with Allah the Almighty. Allah the Almighty will certainly fulfil His promises; it should not be that due to our actions, their fulfilment is delayed or that they are fulfilled through others or those who come after us whereas we remain deprived.

Allah the Almighty had promised the victory of Islam to the Holy Prophet (sa), and who could be more beloved to Allah the Almighty than the Holy Prophet (sa)? However despite this, on the occasion of the Battle of Badr, had his fervour, humility, fear and prayers not reached an extraordinarily high level? His fervour was such that his cloak constantly fell off of his shoulders and then when Hazrat Abu Bakr(ra) submitted, "O Messenger (sa) of Allah, Allah the Almighty has promised victory and help, why then are you so restless?" Upon this, the Holy Prophet (sa) said, "Allah the Almighty is Self-Sufficient. Even in victory there are hidden conditions. Hence, it is my duty to seek Allah the Almighty's help with great humility." (Malfuzat [English] Vol. 1, p. 10)

Then, despite the constant enemy attacks on various occasions and despite them trying to cause harm in every possible way, Allah the Almighty granted such a grand victory a few years later, the likes of which have never before been seen or heard of in history, where not only did the enemies bent on taking his life become Muslims, but they became those who loved him and became a practical example of those prepared to lay down their lives for him. They proved to the world that no one could reach the Holy Prophet (sa) without first crossing over their dead bodies. However, those people who were destined for disgrace and humiliation, Allah the Almighty utterly destroyed

them.

The Promised Messiah (as) states that it was the supplications of the one who had lost himself in God which brought about this revolution. (Barkat-ul-Dua, Ruhani Khazain, Vol. 6, p. 11)

Today, it is the prayers of the true servant of the one who had lost himself in God which will be fulfilled at the right time and will bring the world into the servitude of the Holy Prophet (sa). However, the Promised Messiah (as) states, "Those of you who associate themselves with me should help me with their prayers and actions."

Today, we are sat in this mosque for its inauguration and it's named the Fath-e-Azeem Mosque. This mosque has been given this name based on a divine revelation and prophecy of the Promised Messiah (as). Upon receiving the revelation from Allah the Almighty, the Promised Messiah (as) prophesied the death of Dowie and stated, "This sign, which we will be a great victory, is going to manifest very soon." (Haqiqatul-Wahi, Ruhani Khazain, Vol. 22, p. 511 [Footnote]).

And the world witnessed how within 15 to 20 days, Allah the Almighty destroyed Dowie in a humiliating manner. The manner in which Allah the Almighty treated him before his death requires a detailed exposition of its own. In any case, upon receiving news from Allah the Almighty, the Promised Messiah (as) declared this sign as a great victory. Today, we enter the next stage [of this victory] by inaugurating a mosque in this very city. We witnessed the fulfilment of one aspect of this revelation approximately 115 years ago and today we are witnessing the fulfilment of another aspect. Around 115 to 120 years ago, the secular newspapers of the time published the challenge issued by the Promised Messiah (as) in their newspapers and then also published the news of Dowie's death. Thus, this was a sign of God Almighty which the world accepted. I will not be able to cover a lot, but nevertheless I shall mention some details of the news as published by a newspaper. On June 23 1907, The Sunday Herald Boston wrote an introduction of the Promised Messiah (as), his claim and also the challenge he had issued. It also wrote with regards to Dowie. I shall present some of the quotes from that very newspaper. The heading which it gave to its news article read as follows: "Great is Mirza Ghulam Ahmad The Messiah - Foretold pathetic end of Dowie, and now he predicts plague, flood and earthquake."

It further states: "Twenty-three were the days of August in 1903 when Mirza Ghulam Ahmad of Qadian, India, foretold the death of Alexander Dowie, yclept Elijah III.,

which took place last March."

It further states: "The Indian gentleman has been well known in the eastern pastures of the world for many years. His claim is that he is 'the true Messiah who was to come in the last ages,' and that God has showered him with grace. He first came to the attention of the United States in 1903, on account of a controversy with Elijah III. Since the death of Dowie the Indian prophet's reputation has soared, for did he not tell the death of Dowie, that it should take place within his (the Messiah's) lifetime, should take place with 'with great sorrow and torment'?"

The newspaper then further states by quoting the Promised Messiah (as): "If (Mr Dowie) shows his willingness by any direct or indirect means to enter the lists against me, he shall leave the world before my eyes with great sorrow and torment."

It then further states with reference to the Promised Messiah (as): "But if Dr Dowie cannot even now gather courage to appear in the contest against me, let both continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my lifetime if he accepts the challenge. The pretensions of Dr Dowie will thus be falsified and proved to be an imposture. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the challenge or its refusal."

"I close these brief remarks with the following prayer: 'O powerful and perfect God, Who hast ever been revealing and wilt ever continue to reveal Thyself to Thy prophets, do Thou give Thy judgment and show to Thy people the imposture and falsehood of Dowie and Pigott, for Thy weak creatures, having taken to human-worship and trusted in weak mortals like themselves, have fallen away from Thy path and are wandering in errors far from Thee.'" It is then further stated in the newspaper:

Dowie at first paid no public attention directly to the challenge from the far east. But on September 26, 1903, he said, in his Zion City publication:

"People sometimes say to me, 'Why do you not reply to this, that and the other thing?' Reply! Do you think that I shall reply to the gnats and flies. If I put my foot on them I would crush them out their lives. I give them a chance to fly away and live."

"Only once did he show in any way that he knew of the



existence of Mirza Ghulam Ahmad. He referred to him as the 'foolish Mahometan Messiah,' (God-forbid) and on December 12, 1903, he wrote: "If I am not God's prophet, there is none on God's earth that is."

In the following January he wrote: "My part is to bring out the people from the east and the west, from the north and from the south, and settle them in this and other Zion cities until the time shall come when the Mahometans are swept away. May God grant us that time."

This is what Dowie had stated. It was further stated in newspaper:

"Whereupon Mirza Sahib tersely challenged him to 'pray to God that of us two whoever is the liar may perish first.'

"Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion City torn and frayed by internal dissensions.

"Mirza (Sahib) comes forward frankly and states that he has won his challenge, or a 'prediction.' And he asks every seeker after truth to accept the truth as he announced it. He regards the misfortunes which befell his traducer in America as evidences of divine vengeance commingled with divine judgment. As a follower says, however:

"It is not to exult over a fallen enemy that we refer to certain circumstances in Dowie's life. Such a thing is furthest from our ideas. It is only in the cause and for the furtherance of truth that we publish these facts. The holy religion of Islam, no doubt, teaches us not to mention the faults of the dead, but this does not mean that facts should be concealed when their disclosure is in the interests of society and a service to humanity, truth and God."

It was further mentioned in the newspaper with reference to the Ahmadi:

"In bringing disaster upon Dowie's head, and ultimately in his untimely death, brought about with sorrow and torment, Almighty God has given His judgment exactly as He had informed His messenger three or four years previous to these occurrences." (Sunday Herald of Boston, June 23, 1907, Magazine Section)

This was an example from a newspaper which I have just presented. Indeed, this was a victory and a testament to the truthfulness of the Promised Messiah (as). However, as I have mentioned, the mission of the Promised Messiah (as) is very vast and this is just the mention of a victory on one front. We will find true happiness and joy only when we

bring the entire world into the subservience of the Holy Prophet (sa). To achieve this, we must seek out new avenues of propagating Islam alongside the construction of this mosque. We must present the arguments of the Messiah of Muhammad (sa) to the world. More so than ever, we must improve our actions and spiritual states. As I have already mentioned, the true "great victory" took place at the conquest of Mecca. Following the conquest of Macca, did the Holy Prophet (sa) and the rightly guided caliphs or the Muslims that came after cease in their efforts of propagating Islam? Did they not make every effort to spread the message of Islam to the corners of the earth? Did they not conquer lands through wars? Indeed, wars took place, but wars were not fought to spread faith. Rather, hearts were won which brought troves of people towards Islam who were prepared to offer sacrifices. Thus, we must give continuity to the victory attained by the Promised Messiah (as) into the future by propagating Islam and through prayers. The followers of the Promised Messiah (as) are counted amongst the people of the latter days who would come together with those who came before them. Did those who came before them cease in the propagation of Islam and the reformation of their spiritual and moral states? Did they lower their standards of worship? As long as these traits remained in the Muslims, Islam continued to progress. The Muslims started to face decline only when the world became more important to them; their standards of righteousness began to fall and their regard for worship continued to decrease. However, because it was the promise of Allah the Almighty to the Holy Prophet (sa) that this religion would remain established and will be granted strength until the Day of Judgement, He sent the Promised Messiah and Mahdi (as) in the latter days. After his advent, the Promised Messiah (as) informed the world of his coming and despite not having sufficient means, his message reached Europe and America and many other countries.

In relation to Dowie, we are witness to the glory in which the message [of the Promised Messiah (as)] spread. The seed planted by Allah the Almighty through the Promised Messiah (as) for the revival of Islam is continuing to grow and spread with such glory throughout the world. Allah the Almighty made countless promises to the Promised Messiah (as) and revealed to him, "God will not abandon you. God will grant you extraordinary respect. The people will not save you, but I will save you." (Izala-e-Auham, Ruhani Khazain, Vol. 3, p. 442)

Allah the Almighty has made countless promises to the Promised Messiah (as) such as this one, and the 133-year-history of the community is a testament to how Allah the Almighty continues to fulfil these promises.

Today, the community has spread to 220 countries of the world, and this is due only to the fact that Allah the Almighty provided the means for its message to spread. Today, the world recognises Mirza Ghulam Ahmad of Qadian (as) as the Promised Messiah and Mahdi. The Promised Messiah (as) challenged all his enemies and they were left with no choice but to either run or face ruin and destruction at the hands of Allah the Almighty. Indeed, opposition against the communities of prophets does not stop, however, the enemy can never achieve their objective. The same is happening to the Ahmadiyya community. The enemy is putting all of their means and strength to use to bring an end to the community and continues to do so even now. Those of weak faith at times fall prey, however, when we lose one, Allah the Almighty grants us thousands in return. Thus, if our claim is sincerely from the heart and we proclaim that Hazrat Mirza Ghulam Ahmad (as) of Qadian is the Promised Messiah and Mahdi whose advent was prophesied by the Holy Prophet (sa), then we must employ all of our faculties to become helpers of this Messiah and Mahdi. We must demonstrate the same example given to us by the companions. It is our responsibility to bring all the Muslims under one faith and rid them of all their innovations in faith and also bring the beautiful teachings of Islam to all non-Muslims so that they may become worshippers of the One God and offer salutations to the Holy Prophet (sa). Only then will we do justice to our pledge of allegiance made to the Promised Messiah (as), otherwise our pledge is hollow. To achieve this, we must elevate our standards of worship. If not, then constructing mosques is pointless. However, we can only achieve this if we recognise the purpose of our lives. What is the purpose of our lives? The Promised Messiah (as) states:

"Humans cannot designate themselves the purpose of their life. It is God Who has created humankind, and He states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

That is, 'I have created man and the jinn so that they may worship Me.[51:57]'"

The Promised Messiah (as) has elucidated on this verse at many instances. At one instance, while expounding upon this verse, the Promised Messiah (as) states:

"The true purpose for the creation of man is to recognise his Creator and to obey Him, just as Allah Almighty states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

'And I have not created the Jinn and the men but that they worship Me. [51:57]'

"Yet, it is unfortunate that after reaching maturity, instead of understanding their duties and focussing on the purpose of their lives, the majority of people who come into the world forsake God, incline to the world, and become so enamoured by the wealth and honours of this world that there remains very little space for God; in fact, He is not at all in the hearts of many. They are immersed in this world and lose themselves in it. They are completely unaware if there is even a God. Of course they become conscious of this when the One Who seizes the souls comes to take their soul away." (Malfuzat [1984], Vol. 7, pp. 177-178) i.e., when the time of death arrives.

We, who claim to accept the Imam of the age should not live such lives. We must do justice to our worship through continued efforts in recognising the purpose of this life. Only when we strive to attain the help of Allah will people pay attention to this beautiful mosque; only then will we truly be able to further spread the message of Islam, and only then will we be able to fulfil the mission of the Promised Messiah (as). And this will not be possible until we fulfil the rights of our worship. Hence, every Ahmadi must ponder over this and strive to make this a part of their lives, whereby they do justice in their worship so that they may adorn their life in this world and the next, whilst drawing the blessings of Allah the Almighty.

Therefore, the opening of this mosque today will only be "great" when we recognise what the true purpose of our lives is, otherwise, there are countless mosques around the world which are beautiful and outstanding, but those who go there do not fulfil the purpose of their lives. Worship does not merely entail offering the five prayers, or a few prayers, by simply going through the physical motions of the prayer. Rather, worship means to do justice in one's prayer and to offer it in an excellent manner. The Holy Prophet (sa) instructed a person to offer their prayer three or four times over, because he felt that he was not fulfilling the due right of prayer nor offering it in the excellent manner that behoves it. (Sahih al-Bukhari, Kitab-ul-Adhan, Hadith 757)

Hence, one must offer prayers whilst doing justice to it. Only then can we attain the nearness to Allah the Almighty and our prayers will only be accepted when one is also fulfilling the rights of the creation of Allah the Almighty. Allah the Almighty states that the prayers of those who usurp the rights of others become the means of their destruction and are thrown back on their faces.

Hence, our objective is to fill the mosques and do so in line with the commandments of Allah the Almighty in order to attain His pleasure.

What did the one who challenged the Promised Messiah (as) want? In the name of religion he desired to have governance over the world. In order to do so he used the name of the Promised Messiah (as) and made tall claims that he would do so and so with the Messiah of Muhammad (sa), as I have just quoted from a newspaper. When the Promised Messiah (as) challenged him to a prayer duel, his end was made manifest. The world witnessed the humiliation and disgrace of Dowie in every regard. Such a clear sign was manifested that the newspapers had no choice but to accept it, and there was no alternative but to declare Mirza Ghulam Ahmad (as) as great. But should we only build a memorable mosque and be pleased whilst rejoicing in this great victory? As I have said we have reaped the fruits of the Promised Messiah (as) and continue to do so, yet the Promised Messiah (as) guided his followers to tread the paths which enable one to develop a relationship with Allah the Almighty. The Promised Messiah (as) did not only make this challenge to destroy him, rather, it was to establish the grandeur of Islam; to bring the world under the banner of Islam; and to show that now the supremacy of the Messiah of Muhammad (sa) will be established in the earth, who was to raise the banner of the Holy Prophet (sa) and establish the sovereignty of the One God in the world.

Thus, it is our responsibility, as those who attribute themselves to the Jama'at of the Promised Messiah (as), that we will spread the message of the Messiah sent in the Ummah of the Holy Prophet (sa), to every corner of this country. We have to prove to them the unity of God, but this will only happen when we ourselves forge a connection with God Almighty; when we excel in our righteousness.

The Promised Messiah (as) says:

"It is particularly incumbent upon my community to adopt righteousness, especially in view of the fact that they associate themselves with and swear allegiance to a man who claims to be divinely commissioned. In this way, they shall be delivered from any of the diverse forms of malice, rancour, associating partners with God, and worldly attachment that may plague them." (Malfuzat [1984], Vol. 1, p. 10)

Thus, purifying one's inner self is of vital importance and when one cleanses their inner self, righteousness will be instilled within them. Then the world will see that signs

after signs will continue to manifest themselves. And this is that very state upon reaching which will pave the way to further victories, God willing. It is this state that will show us the reality of this great victory. Thus, O servants of the Messiah of Muhammad (sa)! Every sign of victory ought to bring about a transformation within us. Therefore, make an oath that today is the day that a great spiritual revolution will be brought about within us; and it ought to serve as a day of bringing about a spiritual revolution within our children and our progenies, and indeed it ought to be. Otherwise, how would the destruction of [Alexander] Dowie or the fact that the people of this town were unaware of him and that we made them aware of it, be of any benefit for us? It will only be of benefit when upon fulfilment of this great victory, we bring about an extraordinary transformation within us and bring our fellow countrymen and the rest of the world in the servitude of the Holy Prophet (sa); when they become convinced of the Oneness of God and are prepared to offer every sacrifice. May Allah the Almighty enable us and our progenies to attain this state.

(Official Urdu transcript published in Al Fazl International, pp. 5-8, October 21 2022. Translation prepared by The Review of Religions)





# Prayer duel between Hazrat Mirza Ghulam Ahmad (as) and Alexander Dowie and human rights violations in Pakistan against Ahmadiyya Muslim Community

Dr. Katrina Lantos



**Prof. Katrina Lantos Swett speaks at the inaugural reception at the opening of the "Fath-e-Azeem" Mosque**

Dr. Katrina Lantos Swett J.D., Ph.D., Professor at Tufts University and President of the Tom Lantos Foundation for Human Rights and Justice and former Chairwoman of the United States Commission on International Religious Freedom spoke at the inaugural reception of "Fath-e-Azeem" Mosque, Zion, IL on October 1, 2022, before the keynote address of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba). Here we give the text of her speech.

Good Evening,

Like other distinguished speakers before me, who have expressed how honored and delighted they are to be with you tonight, I, too, would like to say what a privilege and so blessed it is to be here for this extraordinary celebration.

I have had the rare pleasure and opportunity of getting to know the Ahmadi Community now for a number of years. I find that every time I am with them, my spirits are lifted to a higher plane. I know of no other Community of Faith that I have ever encountered who so fully embodies the teachings that they profess and who strive in a profound way every day to live the high ideals and the deep principles that are at the very foundation of their life. I think those of us in this room know that spirit. The commitment, of course, comes from God, but it really also flows from your extraordinary leader, His Holiness. I just feel so lucky; so privileged; so uplifted and so blessed to be here with all of you today.

Now when my friend Amjad, who is really a fabulous person and you all should know that he does an extraordinary job on behalf of this community, when he first told me the story of the prayer duel that took place here or started, I guess we could say here in Zion, Illinois, I was utterly captivated. It sort of sounded actually like a script from a Hollywood movie and personally, I hope it does get made into a movie because it is such an incredible story. At first, you sort of say; wait, that really happened, and one of the things that I found so fascinating about the story was that in a time long before everybody had their little handheld devices and their cell phones and their computers, this prayer duel went viral. It really did become sort of a phenomenon in the world. But what made it much more important and much more significant than any Hollywood script could be as that it really was a moment when two very different visions of the God of Humanity of Life of society were laid bare. One vision that of John Dowie was in simple terms based on hate and based on division and based on bigotry, and prejudice. The other vision that of the founder of the Ahmadiyya Community, Mirza Ghulam Ahmad, was one of respect and reverence, faith and

tolerance, and a kind of security that came from someone who was willing to leave the ultimate outcome to God or Allah. Of course, we know who prevailed in this extraordinary prayer duel and indeed, this beautiful mosque which is now being inaugurated this weekend, is in fact, called the Fath-e-Azeem Mosque, which means a great victory because the victory in that prayer duel went, yes, to the Ahmadi; yes, to the first founder and leader of the Ahmadi Community, but really, I think we would have to say that the victory went to humanity as well because it was a victory for respect; for love; for tolerance; for all of those virtues that we now see embodied in this marvelous community.

You know, as I thought about it, a very profound story from the Bible came back to me, and it is the story of Joseph, one of the sons of Jacob. He had special gifts because he had special visions and because God had favored him. He became an object of jealousy from his many brothers, and as probably everyone in this room knows. I know there are a couple of Rabbis here, so I hope; I more or less get the story right. He was sold into slavery by his brothers. It was a very dim prospect that awaited him; very grim circumstances, but Joseph was pretty extraordinary. He rose first to be the master of a household of a famous and important, and powerful leader in Egypt, Potiphar. But then, through circumstances in which he had done no wrong, he found himself falsely accused and thrown into prison. So, this life of his seesawing back and forth between being a beloved and maybe even favored son and sold into slavery, then rising to prominence. He was falsely accused and again thrown into prison. But through all of this, Joseph never lost his faith. He never lost his bearings, and in time again, the door opened for him to rise to a position of great and extraordinary power. He interpreted dreams for the Pharaoh that no one else could interpret; all the magicians and all the wise men of Egypt failed. He prayed to God. He received the understanding of these dreams, and he became truly the most powerful man in Egypt next to the Pharaoh himself. Well, as you'll recall in the story. After the seven years of plenty came the seven years of famine. Joseph's family, long forgotten back in Kanaan came looking desperate to Egypt for some sustenance as it favored their hunger. Joseph recognized his brothers. But they didn't recognize him. He ultimately came to a place where God had put him through all of these extraordinary difficulties and became the means of saving his family. He, very much in the spirit of the Ahmadi Community, forgave those who had treated him so ill. His brothers, who had betrayed him, had their faces still. He said something very powerful to them. He said, speaking of their actions and selling him into slavery, you meant it for evil, but God meant it for good. I think of that when I see this beautiful mosque, now built in the same place, Zion, Illinois, where the prayer duel was unfolded

before the world. John Dowie meant it for evil, but God meant it for good. The great victory had by the Ahmadi people.

Now, we are sitting here tonight in a beautiful setting with wonderful friends in a peaceful place. We will enjoy a delicious meal and share fellowship. But I don't think we can let this evening go by without remembering an Ahmadi community in another part of the world, Pakistan, that daily faces unimaginable persecution, hatred, and violence. They find themselves alone in the face of a government that refuses to protect them. The police refuse to defend them. The religious leaders whip up their followers to attack them. In just the last few days, another dear friend, really like a brother within this community, has shared with me the most recent sort of provocations being whipped up against this community where they are literally being targeted. The women in this community who are pregnant are being threatened to keep more Ahmadi children from bringing up and being brought into the world. These are terrible crimes. These are violations of Human Rights. These are violations of all that is decent and good. But what I think is terribly important is that the community knows above and beyond their Ahmadi brothers and sisters who, of course, stand by them; those of us not of that faith community stand with them as well.

You know I recently read a very powerful book about Great Britain. During the second world war and during the period of time when most of Europe had fallen to the Nazi military and war machine, which was simply covering all of Europe and England really stood alone. But you knew that it could not stand forever alone against this might. Winston Churchill, the prime minister of Great Britain at that time; knew that everything hinged on whether or not America, the country if we find ourselves in today, this land of liberty where we do enjoy so many blessings of freedom, whether America would come to its aid or whether they would be left alone to fight this overwhelming force? President Roosevelt who fully understood the need for the United States to enter this war but who felt his hands were tied and didn't really have the freedom or the running room to do what he believed America should do at that time, had sent his closest trusted advisor Harry Hopkins to England to tour the country to meet with Churchill to try and assess, did the British have the determination; the backbone; the wherewithal to continue to withstand this onslaught until somehow or the power and might of the United States could be mustered on their behalf? Churchill knew how much was at stake. So, he did everything in his power to show Hopkins everything, the devastation that Britain was suffering under the nightly bombing grenades. Yet even more than that, the

determination and the grit and the steel in the spine of those same people who were trying to ward off the Nazi threat. Finally, it came to the last night before Hopkins would be returning to the United States to make his report to President Roosevelt. They were gathered for a final dinner, but there was a sort of a tension in the air because they knew how much hung on the report that he would deliver. Hopkins stood up and cleared his throat, and said, "I imagine you are all wondering what I will tell President Roosevelt when I return home." And you could hear a pin drop in the room because, indeed, he had read their minds. That is exactly what they were wondering. He said, "I will answer you out of the book of books." Then he proceeded to quote from The Book of Ruth in the Old Testament and said: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people will be my people, and thy God my God."

Then he added the words: Even unto the end; historians report that Churchill wept because his relief was so great but also his sense of reassurance that they were not alone. I would like to say to my Ahmadi brothers and sisters because, really and truly, I feel we are brothers and sisters. Those of us who love and admire your community know the goodness of your lives, the decency and the nobility of your teachings, and who also know of the suffering of your brethren in Pakistan. We want to say to you that whither thou goest, I will go; and where thou lodgest, I will lodge. We will be with you; we will stand with you even unto the end. We love you. We are honored to be here for this glorious celebration, and I thank you all for permitting me to be part of it. Thank you.



## References:

(Transcribed from the video of the inaugural reception of "Fath-e-Azeem" Mosque, Zion, IL, on October 1, 2022: by Mahmud Ahmad Nagi and his grandson, Usman Mobusher (Age 14 years), both from Columbus, Ohio. Edited by Sayed Sajid Ahmad and Wajeesh Bajwa. Recording of this event is available at <https://www.alislam.org/video/fath-e-azeem-mosque-inaugural-session-zion-illinois/>)



# A Great Victory for All of Humanity – Recounting the Blessings of the Caliph's US Tour

**Summary of the Friday Sermon delivered by His Holiness, Hazrat Mirza Masroor Ahmad (aba)  
at Masjid Mubarak, Islamabad, Tilford, UK on October 21, 2022**

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad (aba) said that recently, he visited the United States of America and by the grace of Allah this tour went well.

His Holiness (aba) said members received news through MTA and other electronic media, including various other news outlets as well. The blessings of Allah the Almighty were seen at every turn during this tour, bringing a positive impact not only on Ahmadis, but others as well. There was a youngster who told his friend that he was having some doubts regarding Ahmadiyyat and Khilafat which were completely removed due to this tour. His Holiness (aba) said that there were many similar examples like this.

## Love and Sincerity of Ahmadi Muslims in the US

His Holiness (aba) said that in Zion, Dallas and Baitur Rahman, Maryland there would be large numbers of men, women and children gathered for the prayers. The emotions and sentiments they expressed as His Holiness (aba) walked to and from the mosque clearly indicated that they have true love for Khilafat in their hearts. People would line up for hours just to get into the mosque for prayers. This clearly indicates that by the grace of Allah these people have love for their faith and Khilafat. Children would stand in line for five to six hours as there would also be various checks, yet no one complained. A guest in Zion even commented how smoothly everything was running and despite the various checks in place, no one complained.

His Holiness (aba) said that the parents of an 11 or 12 year old told him that their son would line up hours before prayers, whereas he never paid such close attention to his prayers before. His Holiness (aba) said that he saw the great love and sincerity for Khilafat in the children as well. His Holiness (aba) prayed that may this fervour for prayers which was evident remain constant and may these mosques always remain populated.

His Holiness (aba) said that in a worldly place like America, people may think that there is no attention paid towards faith, however His Holiness (aba) said that he saw the opposite in the Ahmadis he saw during this tour. At every stop there would be more people present than expected. In fact, at Baitur Rahman in Maryland, sometimes the numbers

exceeded even that of the Annual Convention (Jalsa Salana). His Holiness (aba) prayed that may Allah continue to increase the sincerity and devotion in the hearts of all Ahmadis.

## Sentiments and Impressions of Guests

His Holiness (aba) said that he would present the sentiments of various non-Ahmadi guests from this tour.

His Holiness (aba) quoted the mayor of Zion who said that it was his honour to welcome His Holiness (aba) to Zion. He said that the motto of Zion is 'historic past and dynamic future' and the Zion mosque is the perfect example of that. He said that with the inauguration of this new mosque, he has great hopes for the future of this city that are associated with this mosque and the Ahmadiyya Community. The mayor then also presented the key of the city to His Holiness. He also expressed that His Holiness (aba) left him speechless.

His Holiness (aba) said that Member of Illinois Assembly Hon. Joyce Mason said Alexander Dowie sought to establish a theocratic society, however today, Zion is home to people from diverse backgrounds epitomised by this new mosque. She congratulated the Ahmadiyya Muslim Community for this great victory.

His Holiness (aba) quoted Katrina Lantos who said it was astonishing to hear how much attention the prayer duel garnered despite the fact that electronic media did not exist at the time. She said that the establishment of this mosque clearly shows who was victorious in the prayer duel, however this was not just a victory for the Ahmadiyya Muslim Community but for all of humanity.

His Holiness (aba) quoted Dr Craig Considine – a Christian professor who has written about the Holy Prophet(sa) – who said that he was honoured to have met His Holiness (aba) and that he learned a great deal about Islam from His Holiness'(aba) speech. He said that the manner in which His Holiness (aba) spoke on the topic of Islam was easy to understand for every person. He was also present to listen to His Holiness'(aba) Friday Sermon and said that he had never heard a sermon like this before.

His Holiness (aba) presented the sentiments of various other guests from Zion, including elected officials, teachers, emergency service workers and others who expressed their

awe of His Holiness (aba) and the message he presented, the unity and harmony which he promoted and the manner in which he presented the history of Zion and the teachings of Islam.

His Holiness (aba) said that the Baitul Ikram mosque was inaugurated in Dallas and the inauguration was attended by 140 guests. Member of the City Council of Allen, Carl Clemencich presented the key of the city to His Holiness (aba) and expressed his appreciation for the humanitarian work done by the Ahmadiyya Muslim Community. He said that the city of Allen was fortunate that such a peaceful and humanitarian community has established itself in this city.

His Holiness (aba) quoted Prof Dr Robert Hunt, Director of the Global Theological Department at Southern Methodist University's Perkins School of Theology, who thanked the Ahmadiyya Muslim Community for inviting him and his colleagues. He appreciated His Holiness (aba) for promoting religious freedom and inter-religious dialogue.

His Holiness (aba) quoted Republican Congressman Hon Michael McCaul who said that the Ahmadiyya Muslim Community shows how the Abrahamic faiths can live together harmoniously. He said he was in the process of reading the book Jesus in India and would conduct further research. He said that a lot can be learned from the Ahmadiyy Muslim Community about peace, kindness and love. He appreciated the Ahmadiyya Muslim Community's efforts to spread peace, establish unity, and end extremism and poverty.

His Holiness (aba) quoted a guest from the North Presbyterian Church who said that she's never seen anyone strive as much as His Holiness (aba) for the establishment of global peace. She said that if people were to listen to this speech rather than usurping the rights of their neighbours and their fellow beings then peace could certainly be established.

His Holiness (aba) presented the comments and sentiments of various other guests from Dallas who expressed their appreciation of the Ahmadiyya Muslim Community's peace-loving efforts and the inspiring impact of His Holiness' (aba) address which showed how true peace, unity and mutual love can be established.

His Holiness (aba) said that a complex was also inaugurated in Fort Worth, Texas where it is planned to build a dome and two minarets in order to turn it into a mosque. His Holiness (aba) said that it is a good building where one day he led the evening prayers.

His Holiness (aba) quoted the sentiments of a guest from Fort Worth who said that His Holiness (aba) presented an excellent message and particularly appreciated His Holiness' (aba) warning that anyone who partook in a global war would certainly be ruined.

### **Reach and Coverage of Various Activities in the US**

His Holiness (aba) said that there was an exhibition in Zion pertaining to the prayer duel. His Holiness (aba) said that the Promised Messiah(as) mentioned that he knew of 32 newspapers which mentioned the prayer duel, but said that he was certain that there were many more. After further research, the Community in the USA found 128 more news clippings from the time of the Promised Messiah(as) bringing the total to 160.

His Holiness (aba) said that the American media also covered the inauguration of the Zion mosque, including the Associated Press who wrote an article titled Two prophets and a century-old prayer duel inspires Zion mosque. According to their website its readership is about half the world's population. This article was published in 412 outlets across 13 countries, including Washington Post, ABC News, Toronto Star, The Hill and many other prominent newspapers. His Holiness (aba) said that 9 prominent newspapers, 6 online publications and radio stations in Canada also covered the mosque inauguration in Zion. This inauguration was also covered in the UK, Sierra Leone, Taiwan, India, Hong Kong, Peru, the Philippines, South Africa, Tanzania and Vietnam.

His Holiness (aba) said that MTA Africa also provided live coverage for the addresses by His Holiness (aba) from Zion and Dallas. Various news reports were also prepared for local channels in different parts of Africa. A new convert to Ahmadiyyat from Sierra Leone said that had he learned of the prayer duel with Alexander Dowie and the subsequent victory of the Promised Messiah(as), then he may have converted 20 years ago.

His Holiness (aba) also mentioned his meetings with new Ahmadis and spoke of some of the struggles and opposition they have faced. Upon the request of a new convert, there was an initiation ceremony that also took place.

His Holiness (aba) said that by the grace of Allah, this tour was showered with His blessings and prayed that may Allah's blessings continue to rain down.

### **Summary prepared by The Review of Religions**

# NEWS, VIEWS, & REVIEWS

# AP

## Two prophets, century-old prayer duel inspire Zion mosque

By DEEPA BHARATH

ZION, Illinois (AP) — A holy miracle happened in Zion 115 years ago. Or so millions of Ahmadi Muslims around the world believe.

The Ahmadis view this small-sized city, 40 miles north of Chicago on the shores of Lake Michigan, as a place of special religious significance for their global messianic faith. Their reverence for the community began more than a century ago -- with fighting words, a prayer duel and a prophecy.

Zion was founded in 1900 as a Christian theocracy by John Alexander Dowie, an evangelical and early Pentecostal preacher who drew thousands to the city with his faith healing ministry. The Ahmadis believe their



A member of the Zion Ahmadiyya Muslim community attends Friday prayer in Zion, Ill., on Friday, Sept. 16, 2022. A century after the Ahmadis' prophet, Mirza Ghulam Ahmad, challenged Zion's founder, John Alexander Dowie, a Christian faith healer, to a prayer duel, the community has built their first official mosque in the city. (AP Photo/Jessie Wardarski)

founder, Mirza Ghulam Ahmad, defended the faith from Dowie's verbal attacks against Islam, and defeated him in a sensational face-off armed only with prayers.

Most current residents may not have an inkling of that high-stakes holy fight of a bygone era. But, for the Ahmadis, it is one that has created an eternal bond with the city of Zion.

This weekend, thousands of Ahmadi Muslims from around the world have congregated in the city to celebrate that century-old miracle and a significant milestone in the life of Zion and of their faith: The building of the city's first mosque.

Dowie was born in Scotland in 1847. His family immigrated in 1860 to Australia, where he was ordained and became pastor of a Congregational church.

Dowie left Australia in 1888 for the United States where he grew in popularity with his healing ministry. Stories of Dowie's miracles abound, including one about Sadie Cody, a niece of Buffalo Bill Cody, a celebrity known for his Wild West Show, who said her spinal tumor was healed by Dowie's prayers.



With money accumulated from the faithful, Dowie bought 6,000 acres of land in Lake County, Illinois, hoping to establish a Christian utopia. Dowie's laws forbade gambling, theaters, circuses, alcohol and tobacco. He also banned swearing, spitting, dancing, pork, oysters and tan-colored shoes. Whistling on Sunday was punishable by jail time.

The massive 8,000-seat Shiloh Tabernacle, built in 1900, became Zion's religious center. It was there that Dowie appeared with his flowing white beard, robed in the brightly embroidered garments of an Old Testament high priest, and declared himself "Elijah the Restorer."

While he welcomed Black people and immigrants into Zion, Dowie had harsh words for politicians, medical doctors and Muslims, which he expressed in his journal. In 1902, Dowie wrote: "This is my job to gather people from the East and West, North and South and inhabit Christians in this Zion City as well as other cities until the day comes when the Mohammedan religion is totally wiped out of this world. Oh God show us the day."

In his palms on a recent September day, Tahir Ahmed Soofi cradled a crumbling, yellow newspaper from the 1900s bearing Dowie's image.

"Dowie is a part of our history, too," said Soofi, president of the Ahmadiyya Muslim Community's Zion chapter, as he arranged these relics in glass displays that will become part of the new mosque's museum. The community has named this mosque Fath-e-Azeem, which means "a great victory" in Arabic.

The \$4 million building, with a large prayer hall and plush carpeting, will replace their older, retrofitted center less than two miles away, which has been the community's home since 1983.

As he got the new space ready for the Oct. 1 inauguration, Soofi recounted the tale passed down to generations of Ahmadis. When Ahmad, the religion's founder who lived in Qadian, India, heard about Dowie's angry proclamations against Muslims, he urged him to stop, Soofi said.

Ahmadis believe that their founder, who was born in 1835, was the promised reformer the Prophet Muhammed predicted and the metaphorical second coming of Jesus Christ.

Soofi said when Dowie ignored Ahmad's pleas, in 1902, he challenged Zion's founder to a "prayer duel."

In The New York Times and other U.S. publications at the time, this challenge was built up as a battle between two messiahs – to ascertain who was the true prophet and which was the true religion. Ahmad asserted in writing that, "whoever is the liar may perish first."

Dowie refused to acknowledge Ahmad's challenge and scoffed at his statements that Jesus was human, survived the crucifixion and lived out the rest of his life in Kashmir. He shot back writing: "Do you think that I should answer such gnats and flies?"

In the following years, Dowie's fortunes began to fade. In 1905, one of his top lieutenants, Wilbur Voliva, took over leadership of the church after Dowie was accused of extravagance and misusing investments. Dowie's health suffered thereafter. He died in 1907 after a paralytic stroke, at age 60.

While Ahmad died a year after Dowie passed, at age 73, his followers saw Dowie's downfall and death as a great victory for their founder and faith.

For Ahmadis worldwide, the result of this prayer duel reaffirmed the truth of their messiah's claims, said Amjad Mahmood Khan, U.S. spokesperson for the Ahmadiyya Muslim Community. It's a story Ahmadi children grow up hearing at home and in their mosques worldwide.

"Whether you talk to an Ahmadi in Miami, Maine, South Dakota or Seattle, they will know this story and what a great victory it was," Khan said, adding that it doesn't mean they exult in Dowie's demise. "It's the triumph of what Islam stands for in the face of false allegations, and it's about the victory of prayer over prejudice."

"Welcome to Shiloh House."

Kathy Goodwin, who volunteers every week at the 1902 Swiss-inspired chalet that Dowie built at 1300 Shiloh Boulevard, greets visitors with these words before she takes them around the 25-room mansion. Dowie spent \$90,000 (about \$3 million in today's dollars) to build it and \$50,000 more to furnish it.

He brought fixtures from Europe, including a porcelain bath. The house had running water, electricity and phones, a rarity in that time.

Goodwin tells visitors about her family's connection to Dowie. Her grandfather, a master carpenter from Switzerland, and his German wife went to hear Dowie speak in Chicago. Then and there, they decided to follow the preacher to Zion. Goodwin's grandfather was chief

carpenter for Shiloh House and her father, the last of 15 children, ran around the mansion as a child while his dad helped build it.

The house has numerous images of Dowie — painted, photographed and woven with lace. Dowie, who was 5-foot-2, had carpenters craft custom wooden step stools so he could reach the top shelves of his bookcases. The house even has on one wall, two framed pieces crafted with Dowie's hair by his barber. One shows the Dowie's greeting "Peace to thee" and another is a depiction of the Bible.

Goodwin is proud of Dowie's legacy and wants it preserved.

"He believed in love, kindness, helping people," she said. "I honestly believe people were healed here."

She also believes Dowie, in his later years, "got carried away" and "did things with money he shouldn't have."

"But he paid for it," she said. "I'm here because I want his story to stay alive."

Goodwin also yearns to go back to a time when she was a little girl and the city played chimes at 9 in the morning and 9 at night.

"People stopped wherever they were and prayed," she said. "I'm sorry it's not like that any more."

Mike McDowell's great grandparents moved to Zion in 1905 from North Dakota because his great grandmother believed Dowie cured her whooping cough. McDowell sits on the board of the Zion Historical Society, which maintains Shiloh House. He is also a city commissioner and pastor at Christ Community Church, the remnant of Dowie's original congregation.

McDowell says his congregation now identifies as evangelical and doesn't adhere to Dowie's teachings. But he credits the founder for innovative municipal planning. "He came up with the idea of subdividing the community and making it self-sufficient," McDowell said. "He created the city's park system requiring every housing subdivision to have green spaces."

McDowell said Dowie's downfall began when "he started believing his own press and thought of himself more highly than he ought to have."

He agrees what Dowie said about Muslims and Ahmed

was "inflammatory," but doesn't believe the founder accepted Ahmad's prayer duel.

"Both men had visions of grandeur about themselves," McDowell said, "which probably weren't appropriate." McDowell is happy to see the new mosque and lauds the Ahmadiyya Muslim Community for their many service projects in town, particularly food giveaways that were valuable to many during the pandemic.

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Just as McDowell's and Goodwin's ancestors moved to Zion following Dowie's healing powers, Tayyib Rashid moved with his family to the area last year from Seattle when plans for the new mosque came to fruition.

"You can't have a Zion mosque anywhere else," he said, adding that he feels a deep connection to the prayer duel and prophecy. "Dowie had all the means and resources. (Ahmad) had God on his side."

For community member Suriyya Latif, the new mosque reflects the Ahmadi community's motto, which is painted in giant letters on the wall of their community center: "Love for all, hatred for none."

"People pull up to the parking lot and take selfies with that sign," she said.

The prayer duel, she said, is not an archaic tale, but a current manifestation of the community's motto. Latif, who has toured the Shiloh House, wishes Dowie could have seen what his faith had in common with Islam.

Dowie banned pork and alcohol in Zion, which are also commands in Islam. Even Dowie's greeting "Peace to thee" is synonymous with the Muslim greeting "Salam alaikum."

The Ahmadis have struggled to gain acceptance even among mainstream Muslims, adding to the significance of establishing the mosque in Zion, said national spokesperson Khan. Pakistan's parliament declared Ahmadis non-Muslims in 1974.

Khan said the global Ahmadiyya community's current leader and caliph, Hazrat Mirza Masroor Ahmad, is in Zion to inaugurate the new mosque this weekend — a momentous occasion for U.S. Ahmadis. Ahmad was forced into exile from Pakistan after his election in 2003 and resides in London.

Over the years, Zion's Ahmadiyya community has been buttressed by women who have assumed leadership roles, as well as African Americans who have accepted

the faith in large numbers. About half of the community in Zion is African American.

Ahmadi women raised nearly half of the \$4 million needed for the new mosque, said Dhiya Tahira Bakr, national president of the Ahmadiyya Muslim Community's women's auxiliary. Bakr, who is African American, converted to Islam nearly four decades ago. Transcending culture and language barriers has not been difficult because their faith has bound Ahmadis of all backgrounds together, she said.

"I didn't grow up drinking chai or eating spicy food, but I enjoy it now," Bakr said. "When you talk to one another, you forget about all that because you are bonding with the heart."

The prayer duel and Dowie's demise opened up a path in Zion for the Ahmadiyya Muslims to build on that foundation by serving the community, she said.

"We knock on doors and let people know that they don't have to be afraid of us because we are Muslim or Black or Asian or whatever," Bakr said. "It's important we do this work for our children so we can dispel all these stereotypes."

Mayor Billy McKinney's family moved to Zion in 1962, as the civil rights movement was gathering momentum. For Black families, racially integrated Zion was an oasis in a nation where segregation was the norm, he said. The mayor believes a community partnership has emerged from this century-old feud.

Like many Zion residents, McKinney had not heard about the prayer duel and was initially surprised to learn about Dowie's hostility toward Muslims.

He says now is the time to move forward in unity. "History is history and I could take issue with anyone from the past if I wanted to," McKinney said. "I'm about looking forward."

The mayor will present Ahmad, the fifth successor to the sect's founder who challenged Dowie, with a key to the city as a symbol of trust and friendship.

The Ahmadis are moving forward with the construction of their minaret, which they expect will be completed next year. The minaret is a global symbol of Islam and the faith's call to prayer five times a day.

It would be a stark contrast from Dowie's vision of a Christian utopia.

"The founding fathers of Zion are probably rolling in their graves," said David Padfield, minister of Church of Christ, a non-denominational congregation around the corner from the mosque. "They didn't even want our church here."

Padfield, who supports the Ahmadiyya community, says it was the founders' intolerance and exclusion of other faiths that "made it difficult for them to function."

Soon, towering 70 feet above the ground, the mosque's minaret will be the tallest structure in the city that Dowie built.





# Chicago Tribune

Zion's first mosque opens; 'Knowledge and understanding of Islam will increase, and any fears or concerns ... will, God willing, dissipate'

By Yadira Sanchez Olson

Lake County News-Sun • Oct 20, 2022 at 9:33 am



Visitors learn about a historic event called the "prayer duel" at the exhibition hall of the Fath-e-Azeem Mosque in Zion during its inauguration celebration on Oct. 1. (Yadira Sanchez Olson / Lake County News-Sun)

The first mosque in Zion is officially open to worshippers of Islam, and those who wish to learn about Ahmadi Muslims and the group's long-standing history in the city. The inauguration ceremony of the Fath-e-Azeem Mosque was a well-attended event on Oct. 1, following months of planning and coordinating with city officials and members of the Ahmadiyya Muslim community, locally and from across the country.

The celebration was highlighted by a visit from the world head of the Ahmadiyya Muslim community, Hazrat Mirza Masroor Ahmad, who traveled from the organization's headquarters in the United Kingdom to Zion days before the festivities began.

Ahmad delivered the keynote address at the reception. The mosque, he said, is significant and special for more than one reason.

"Indeed, it is widely important for all religious communities to have places of worship where their members can congregate," Ahmad said.

Ahmad delivered the keynote address at the reception. The mosque, he said, is significant and special for more than one reason.



**The first mosque in Zion is located on the corner of Lewis Avenue and 27th Street. (Yadira Sanchez Olson / Lake County News-Sun)**

The mosque not only enables Muslims to worship God and "fulfill their religious duties and obligations to their faith," but also serves to introduce Islam and its teachings to the wider community, he said.

"[The community's] knowledge and understanding of Islam will increase, and any fears or concerns they harbor will, God willing, dissipate upon seeing Muslims living peacefully among them and contributing positively," Ahmad said.

The new mosque is a 12,600-square-foot building that sits on 10 acres at the corner of Lewis Avenue and 27th Street.

The Ahmadi community for years occupied a house turned community center on Gabriel Avenue, where lack of space was often an issue when they hosted regular community food pantries and blood drives.

The land on Lewis Avenue was purchased in 2016, and the group was given the green light by the city to begin construction that same year.

The total cost of the project was just under \$4.4 million, officials said.

Lajna Ima'llah, the group's women's auxiliary, was the primary fundraiser, with members from throughout the country's 63 chapters collecting \$1.7 million, Zion resident Dhiya Bakr said.

Bakr is the national president of the Ahmadiyya Muslim Community USA Women's Auxiliary, of which locally there are 67 members.

Lit by tiny lights surrounding its architecture, the building shines bright come nightfall behind a wall of trees. The prayer room accommodates up to 310 people. And the basement is a large community center with a kitchen.

Local community groups are welcome to hold meetings there, according to officials.

A particular point of pride for the group is a state-of-the-art exhibition hall.

Visitors are welcome to gain an understanding of one historic occurrence that began more than a century ago in the very city the mosque sits on today — one that ties the group's roots to Zion's very foundation, and has been taught to generations of Ahmadi Muslims.

It was dubbed a “prayer duel” between John Alexander Dowie and the Ahmadiyya Muslim community founder Mirza Ghulam Ahmad. Dowie was an evangelical minister and faith healer who founded Zion City in 1901. Although he preached for utopia, he made proclamations against other religious groups and advocated for their demise of Muslims, said Ibrahim Ahmed Ijaz, who acted as tour guide during the event.

Ghulam Ahmad asked for Dowie to put his wrath on him and no others, and he posed a challenge to him in 1902. In his writings he said, "whoever is the liar may perish first."

"The prayer duel is something that the press picked up like wildfire," Ijaz said.

This challenge is depicted through more than 150 newspaper articles from across the globe on display on interactive touch screens in the exhibit hall.

Other items can be seen in display cases, such as publications started by Dowie and Ghulam Ahmad, and Qurans translated into various languages, including Braille.



Dowie died in disgrace after a scandal over his mismanagement of Zion City finances at age 60, a year before Ghulam Ahmad died at 73.

The translation of the name of the mosque in English from Arabic is "A great victory" mosque. The theme of the exhibition is of a great victory of prayer over prejudice, Ijaz said.

Different sections of the museum provide information on the teachings of Islam, and a more detailed account of all of the religious history Ahmadis follow.

At the ceremony, Zion Mayor Bill McKinney presented the key to the city to Ahmad, who graciously accepted it and thanked him.

"Here in Zion, our motto is historic past and dynamic future," McKinney said. "This beautiful mosque in the heart of our city exemplifies that motto."

One final touch on the mosque is expected to be completed next year. The minaret is a global symbol of Islam, and the faith's call to prayer five times a day.



# AHMADIYYA MOSQUES IN THE USA

## **AZ – Phoenix - (Bait-ul-Aman Mosque)**

2035 W Elliot Rd, Chandler, AZ 85224-1717

## **AZ – Tucson - (Yusuf Mosques)**

1111 N Queen Ave, Tucson, AZ 85705-7320

## **CA – Bay Point - (Dar-us-Salaam Mosque)**

520 Pacific Ave, Bay Point, CA 94565-1330

## **CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)**

11941 Ramona Ave, Chino, CA 91710-1661

## **CA – Los Angeles (Hawthorne) - (Bait-us-Salaam Mosque)**

13221 Prairie Ave, Hawthorne, CA 90250-6107

## **CA – Los Angeles (Pico Rivera) - (Ahmadiyya Mosque)**

7419 Passons Ave, Pico Rivera, CA 90250-6107

## **CA – Silicon Valley - (Bait-ul-Baseer Mosque)**

926 Evans Rd, Milpitas, CA 95035-3409

## **CT – Hartford - (Bait-ul-Aman Mosque)**

410 Main St, Meriden, CT 06451-5090

## **DC – Washington - (Fazl Mosque)**

2141 Leroy Pl NW, Washington, DC 20008-1848

## **FL – Miami - (Bait-un-Naseer Mosque)**

208 NW 7th Ct, Hallandale Beach, FL 33009-2323

## **FL – Orlando - (Bait-ul-Aafiyat Mosque)**

9501 Satellite Blvd Ste 103, Orlando, FL 32837-8445

## **GA – Atlanta - (Bait-ul-Ata Mosque)**

1800 Willow Trail Pkwy NW, Norcross, GA 30093-2668

## **HI – Honolulu - (Mosque/Community Center)**

650 Kohou St Ste 1B, Honolulu, HI 96817-4422

## **IL – Chicago - (As-Sadiq Mosque)**

4448 S Wabash Ave, Chicago, IL 60653-3121

## **IL – Chicago - (Bait-ul-Jaami Mosque)**

25510 State Route 53, Glen Ellyn, IL 60137-7176

## **IL - Zion - (Fateh-e-Azeem Mosque),**

2700 Lewis Ave, Zion, IL 60099

## **KS – Kansas - (Mosque/Center)**

11648 W 135th St, Overland Park, KS 66221-2837

## **LA – New Orleans - (Dar-ul-Aman Mosque)**

2113 38th St, Kenner, LA 70065-3509

## **MA – Boston - (Bait-un-Nasir)**

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

## **MA – Fitchburg - (Bait-uz-Zikr Mosque)**

370 Main St, Fitchburg, MA 01420-8007

## **MD – Baltimore - (Bait-us-Samad Mosque),**

7302 Pulaski Hwy, Baltimore, MD 21237-2528

## **MD – National Headquarters - (Baitur Rahman Mosque)**

15000 Good Hope Rd, Silver Spring, MD 20905-4120

## **MI – Detroit - (Bait-ul-Muzaffar Mosque - to be rebuilt),**

8218 Wyoming Ave, Detroit, MI 48204-3114

## **MI – Detroit - (Masjid Mahmood)**

1730 W Auburn Rd, Rochester Hills, MI 48309-3856

## **MN – St. Paul, MN (Nusrat Mosque)**

11450 Robinson Dr, Coon Rapids, MN 55433-3745

## **MO – St. Louis - (Bait-ul-Hafeez Mosque)**

4529 Emerson Ave, Saint Louis, MO 63120-2237

## **NC – Cary - (Mosque/Center)**

830 Old Apex, Cary, NC 27513-4235

## **NC – Charlotte - (Mosque Charlotte)**

5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

## **NJ – Central Jersey - (Bait-ul-Hadi Mosque)**

27 South St, Old Bridge, NJ 08857-2951

## **NJ – Northern New Jersey - (Bait-ul-Wahid Mosque)**

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

## **NJ – Willingboro - (Al-Nasir Mosque)**

500 Bridge St, Willingboro, NJ 08046-3741



Yousuf Mosque - Tucson AZ



Bait-ul-Hameed Mosque - Chino CA



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT



**NV – Las Vegas - (Bait-ut-Tauheed Mosque)**

6574 W Cheyenne Ave, Las Vegas, NV 89108-4929

**NY – Albany - (Bait-un-Nur Mosque)**

941 River Rd, Schenectady, NY 12306-6526

**NY – Buffalo - (Mahdi Mosque)**

9610 Colvin Blvd, Niagara Falls, NY 14304-2812

**NY – Binghamton - (Bait-ul-Hamd Mosque)**

10 Sheedy Rd, Vestal, NY 13850-5902

**NY – Bronx - (Bronx Mosque)**

3421 White Plains Rd, Bronx, NY 10467-5704

**NY – Brooklyn - (Bait-ut-Tahir Mosque)**

1477 W 8th St, Brooklyn, NY 11204-6402

**NY – Long Island - (Bait-ul-Huda Mosque)**

64 Union Ave, Amityville, NY 11701-3024

**NY – Queens - (Bait-uz-Zafar Mosque)**

188-15 Mclaughlin Ave, Hollis, NY 11423-1137

**NY – Rochester - (Bait-un-Naseer Mosque)**

1609 East Main St, Rochester, NY 14609-7009

**NY – Syracuse - (Bait-ul-Ihsan Mosque)**

6650 Old Collamer Rd, East Syracuse, NY 13057-1214

**OH – Cleveland - (Bait-ul-Ahad Mosques)**

297 Center Rd, Bedford, OH 44146-2251

**OH – Columbus - (Bait-un-Nasir Mosque)**

3360 Toy Rd, Groveport, OH 43125-9430

**OH – Dayton - (Fazl-i-Umar Mosque)**

637 Randolph St, Dayton, OH 45417-3203

**OR – Portland - (Rizwan Mosque)**

9925 SW 35th Dr, Portland, OR 97219-6136

**PA – Harrisburg - (Hadee Mosque)**

245 Division St, Harrisburg, PA 17110-1262

**PA – Lehigh Valley - (Bait-ul-Ata)**

2860 S Pike Ave, Allentown, PA 18103-7637

**PA – Philadelphia - (Baitul-Afiyat Mosque)**

1215 W Glenwood Ave, Philadelphia, PA 19133-1336

**PA – Pittsburgh - (Al-Noor Mosque)**

747 South Ave, Wilkinsburg, PA 15221-2939

**PA – York - (Ahmadiyya Mosque)**

7063 Wertzville Rd, Mechanicsburg, PA 17050-1543

**TN – Alabama/Tennessee - (Mahmood Mosque)**

101 Maple St, Smyrna, TN 37167-2631

**TX – Austin - (Bait-ul-Muqheet Mosque)**

800 Deepwood Drive, Round Rock, TX 78681-5628

**TX – Dallas - (Bait-ul-Ikram Mosque)**

1850 Hedgcoxe Rd, Allen, TX 75013-3083

**TX – Fort Worth - (Baitul Qayyum)**

2801 Miller Ave, Fort Worth, TX 76105-4134

**TX – Houston - (Bait-us-Samee Mosque)**

1333 Spears Rd, Houston, TX 77067-1507

**VA – Central Virginia - (Mubarak Mosque)**

4555 Ahmadiyya Dr, Chantilly, VA 20151-3393

**VA – Richmond - (Anwaar Mosque)**

2617 Turner Rd, Richmond, VA 23224-2539

**VA – Woodbridge - (Masroor Mosque)**

5640 Hoadly Rd, Manassas, VA 20112-3408

**WA – Seattle - (Bait-ul-Ehsan Mosque)**

23515 Old Owen Rd, Monroe, WA 98272-7636

**WI – Milwaukee - (Bait-ul-Qadir Mosque)**

5600 W Fond Du Lac Ave, Milwaukee, WI 53216-1222

**WI – Oshkosh - (Qamar Mosque)**

300 N Eagle St, Oshkosh, WI 54902-4225



Bait-ul-Hamd Mosque – Binghamton NY



Bait-uz-Zafar Mosque – Queens NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-ul-Ahad Mosque – Cleveland OH



Bait-un-Nasir Mosque – Columbus OH

# 10 Conditions of Bai'at (Initiation)



On December 1st, 1888, Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, published an announcement that God had ordained him that whomsoever sought true faith and piety, should pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

- 1** That till the last day of his life, he shall abstain from *shirk* (associating any partners with Allah).
- 2** That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
- 3** That he shall offer prayers (*Salat*) five times daily.
- 4** That he shall not inflict injury on any of Allah's creatures.
- 5** That he shall bear every hardship for the sake of Allah.
- 6** That he shall not follow vulgar customs, and shall guard against evil inclinations.
- 7** That he shall discard pride and haughtiness, live in humility & meekness
- 8** That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
- 9** That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
- 10** That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life.

The list provided here gives an overview and abbreviated version of the Ten Conditions of the Bai'at. Please see the full text of the Ten Conditions of Bai'at at: <https://www.alislam.org/articles/conditions-initiation-baiat/>

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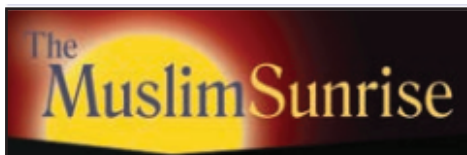
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